



ZION'S HERALD:

Office No. 72, Market-Street.

BARBER BADGER,

EDITOR AND PRINCIPAL AGENT.

TERMS.—TWO DOLLARS and 50 CENTS per year. \$1.25 to be paid on receiving the first number of the volume, (or the first number after subscribing,) and \$1.25 at the end of six months thereafter.

All the Preachers in the Methodist connection are authorized and requested to act as Agents in obtaining subscribers and receiving payment. Agents are allowed every eleventh copy.

The books and accounts of this paper having been transferred to the Committee of Conference, the agents are respectfully requested to settle with their subscribers up to the first of January next; in order that the books may be adjusted at that time, and that the new accounts may commence with the beginning of the next volume.

The price is uniformly the same throughout the United States, viz. \$2.50 a year.

Original Communications.

MR. BADGER,

Sir—Zion's Herald is, in my opinion, well calculated to be useful and beneficial to the cause of religion generally, and to the members of the Methodist Episcopal Church in particular. But it remains with the preachers and others in different parts of the country, to make it still more interesting and useful, by communicating to the editor, from time to time, accounts of revivals of religion, growth of societies, remarkable occurrences, happy deaths, &c. &c. I have noticed that short pieces are generally read, while long sermons and dissertations are neglected. And it matters but little to every lover of piety whether the writer possesses all the knowledge of rhetoric—whether he places every word in its proper place, or not. The main object is, or ought to be, to build up the Redeemer's kingdom, and to encourage every follower of the blessed Saviour. With these views, I send you the following remarks, which if you think proper you can insert in your columns, when you have nothing that is more interesting.

CLASS MEETINGS.

I have long been convinced of the real benefit derived from attending class meetings. These meetings were instituted at the very commencement of Methodism; and many will praise God forever for the privilege of attending them. It is not my intention at this time to notice any objections made against these meetings by those who have never put themselves in a way to profit by them, and whose knowledge of them is very superficial. My object is to impress on the minds of every member of the Methodist Church the importance and the necessity of attending their class meetings every week when their circumstances will possibly admit of it. They will then realize for themselves that God will make it a great blessing to them in their spiritual warfare, in their growth in grace and in the knowledge of their God and Saviour. Then will the great body of the Church be possessed of that spiritual life, brotherly union, meekness, and all other Christian graces which the gospel so beautifully presents to our view.

We have reason to praise the great Head of the Church that there are so many living spiritual witnesses amongst us—so many zealous, godly ministers and private members, who labor in union for the benefit of mankind, and to promote the Redeemer's cause upon the earth; and who daily enjoy that peace in their own souls, which neither the charms nor the deceptions of the world can take from them. Yet there are many members of the Church who neglect their class meetings altogether. Some consider themselves so unworthy that they stay away, and after a little time have no inclination to go, having lost the good spirit, and, ere they are aware, grown cold and lifeless in religion. Some, like Martha, are careful and troubled about many things. Some there are whose language is "my unworthiness, my little engagedness." Some think their evidence is so small of their acceptance with God, and their faith so weak, that they pray to be excused. Others, if in any degree they have erred, and done that which they are convinced they ought not to have done, neglect their class meetings, because they have lost their confidence, and think that their presence is not desired. These excuses may include all that are generally made by those who willingly neglect their class meetings. Oh! the suggestions of the adversary of all righteousness—the accuser of the brethren, who walketh about seeking whom he may devour. None but him whose object is to steal, to kill, and to destroy, could ever have caused those whom I have mentioned to make such excuses. Such persons are the very ones to be more particularly benefited in our class meetings; and by a strict attendance they will soon find all these objections removed, and their souls happy

in the Lord. Art thou unworthy?—for such Christ died; to such is the everlasting promise made. Art thou troubled and careful about many things?—come with thy brethren; cast all thy care on the Lord; He will sustain thee. Is thine evidence of faith weak?—come with your brethren to Him who said, if any man lack, let him ask, and it shall be given him. Hast thou sinned against God? Remember that thou hast an advocate with the Father, even Christ the righteous; ask in his name, and all shall be forgiven; then go in peace, and sin no more. Hast thou said any thing to injure thy brother?—thy brother will forgive thee more than seven times;—and it is then you will regain your confidence and your attachment to your class; where you may join fifteen or twenty of your brethren, who have met to inquire into the state and standing of each other; to instruct, to teach, to reprove, to exhort, to pray with and for each other, where the spirit goes from heart to heart, and all are of one mind. Blessed place—happy souls to Jesus joined. If any place on earth in any faint degree resembles Heaven, that place is a class meeting—here the weak are made strong, the poor made rich; babes in Christ grow up to be strong men and women in Israel.

Where we see a class punctual in their meetings, we see a happy company, a little flock to whom the promise is, Your Father will give you the kingdom. The writer of this has been favored with the privilege of attending class-meetings almost every week for many years. Thanks be to the Great Giver of all good for these happy reasons of union, brotherly love, prayer, exhortation and encouragement, and for faithful brethren in the Lord. A LOVER OF CLASS MEETINGS. Providence, Nov. 1824.

FOR ZION'S HERALD.

On my next visit, the cases of such persons as have a very scrupulous conscience became the general topic of discussion. It was agreed that such were to be found in all Christian societies, and that they were generally troublesome members; that it was exceeding difficult to get along with them, so as to preserve peace in the body of which they were members. It was generally agreed this scrupulousness was owing to the natural weakness of the mind; the want of more light and information; the lack of experience, joined with a desire to do right, and a great fear of doing wrong.

Such need the pity, forbearance, and mild instructions of their brethren. One of the principal designs of Christian society is, that the weak should have the assistance of the strong, and the ignorant be favored with instructions of those who are more fully taught in the word. Christians should take great care not to get unnecessarily tried with such, make all due allowances for them, never sport with their weaknesses, nor get angry at their complainings. Where the intellectual powers are such as to give reason to hope, that by instruction, and further experience, they may be improved, they should be treated in the most judicious manner, lest they should be discouraged, or become wilful. While the well informed Christian enjoys the comfort of knowledge and experience, he should have a care that his liberty is not used as an occasion of stumbling to his weak brother. The pious are to take the word of God as the man of their counsel, and not be bound by the doubts, scruples, fears, weaknesses and whims of others, although they may be reputed very good and conscientious persons, yet it is certainly their duty to have so much regard to their good for edification, as to condescend to them, where it can be done without sacrificing truth and Christian liberty. There are some who have more of envy and uncharitableness, than of natural weakness, or want of information. They are in the habit of finding fault with every thing which does not tally with a narrow spirit of bigotry. Such often pretend to be grieved and hurt with others, when their own conduct is far less according to gospel simplicity than that of those with whom they are disaffected. Their zeal is rather a selfish desire of being pleased, than a tender concern for the honor of God. They can see but little piety, except when it shows itself in the titling-mint and cumm. Instructing the ignorant, relieving the distressed, wrestling and praying for holiness of heart, for the love of God to fill the soul, to promote all holy tempers, and words, and actions, are subjects with which they are very superficially acquainted. But in modes and forms there is a punctilious exactness and a spirit of censoriousness, partaking of vinegar and gall, manifested against those whom they cannot subjugate to their views. Such persons are a dishonor to any society. They usually hinder the work they profess to be building up; their religion is unlovely, and their society uncomfortable. Mr. Editor, this is but a very brief epitome of the conversation, but if you think it contains any useful hints, you are welcome to these minutes of the VISITOR.

FOR ZION'S HERALD.

A CONVERSATION BETWEEN THE REV. MR. — AND CAPT. W.—

The clergyman of whom I am about to write, was called a travelling preacher, and from his looks, about twenty years of age; weighing, I

should judge, two hundred or upwards. He was well proportioned every way, and from appearance possessed of great muscular strength.

The Captain was an open opposer of religion. He had often threatened to horse-whip the travelling preachers, and to set his dog on them, if they attempted to come into his neighborhood, and preach in a certain school-house.

The minister was riding by one day intent on the great object of his mission, and regardless of the persecutions he might suffer for righteousness sake. The captain hailed him, and came walking towards him with his shirt sleeves rolled up over his elbows, and a sled stake in his hand. From information previously received, the minister began to suspect it was the captain. As he drew nearer the preacher, he was more and more convinced that it was the far famed opposer. The captain speaks:—

Capt.—A'nt you the man that preached at N—'s, the other night?

Min.—Yes sir, I preached at Mr. N—'s the last Tuesday evening.

Capt.—Well, what's your name?

Min.—My name, sir, is W—, pray sir, and what is your name?

Capt.—My name is W—d, all over the world.

Min.—Ah! What! The man that has often threatened to whip the travelling preachers?

Capt.—I s'pose I've said some things.

Min.—Well sir, possibly you have received the compliments I sent you, that if you wished to whip any preacher of the gospel, to let Mr. T. alone, (who is a small and feeble man) and take me; for I am better able to endure a flogging; and now sir, if you ever intend to whip a preacher, I should advise you to undertake, for I am all ready to receive it.

Capt.—I know I threatened, but I did not mean so bad as I talked.

Min.—We judge of meaning by words, and in future I should think you had better let your words express your meaning; for "for every idle word, you must give an account for at the judgment."

Capt.—O! but I believe all men will be saved, and go to heaven.

Min.—Does your believing that all men will finally be saved, prove that your doctrine is true?

Capt.—No; but the Bible says so.

Min.—The Bible says so such thing, sir; it holds out promises of final salvation to none but those who believe and obey. I presume that you do neither, or you would not have abused Br. T. as you did when he preached in your neighborhood. Such conduct, sir, is shameful, and Jehovah has it in remembrance against you. Depend on this, that except you repent, your soul must perish for ever!

Capt.—You may come then and preach!—You may come there and preach!

Min.—Possibly I may; but whether I do or do not, be sure that you repent of your sins and lead a new life. Drink no more rum; work no more on the Lord's day; quarrel no more with your wife and children; and no more persecute the people of God. You know you are guilty of all.

Capt.—I suppose I am bad enough; but I don't know.

Min.—Yes sir, depend on it you are bad enough, and a great deal too bad. It is high time you were trying to grow better—now is your time!—to-morrow may be too late!

Capt.—You talk just like my old father, and he was a good old steady Quaker!

Min.—It is the truth, and you must believe it or do worse!

Capt.—But I don't like these preachers.

Min.—I know of another that hates them as bad as you do.

Capt.—Who is it?

Min.—The Old Serpent, the Devil!

Capt.—I mean I don't like their living upon poor folks and eating them out of house and home.

Min.—Poor folks who have a house, home and victuals, as you say, I should call people in comfortable circumstances. Such people stand in as much need, and are in general more anxious to receive a visit from their minister than the rich; and should we put up altogether among the rich, they would immediately call us proud, and say we think ourselves above them.

Capt.—They would, wouldn't they? I never thought of that before.

Min.—We think of all these things; it is not our business to fare sumptuously every day with the rich, but to "preach the gospel to the poor."

Capt.—I know that's the Bible, but you, it is hard pleasing every body, isn't it?

Min.—I presume ministers understand their own duties and difficulties better than other people can do it for them.

Capt.—I think we are apt to find a most too much fault.

Min.—Well sir, I hope that you will amend for one, and that all will be more careful how they treat the people of God: for it were better for them that a mill-stone were hung about their necks and they drowned in the depths of the sea than that they should offend one of the least of God's children.

Capt.—I hope I shall do better, good bye; I hope you will be the means of doing a great deal of good. Good bye!

Min.—Good day sir, repent and do better, and God will have MERCY!!!

SYPHAX.

FOR ZION'S HERALD.

WARNINGS TO THE INTEMPERATE.

MR. EDITOR,

A few months ago, some awful events took place within the circle of missionary labors, which I then thought of communicating to you, but was deterred therefrom by an unwillingness to wound the feelings of those persons who were still living, and deeply afflicted by those tragical occurrences. But I hope, sir, that by consulting the names of persons and places, I may relate these signal workings of Divine Providence, without improperly troubling the bereaved, especially as the poignancy of their sorrows is probably allayed in some measure by the lapse of time.

A middle aged woman in the town of —, set out to ride a few miles alone in a light wagon, but had not proceeded far, when in descending a hill the wagon turned over, (the horse probably not being guided with much skill,) and the poor woman was so injured that within a day or two she expired.

Not long from the same time, nor far from the same place, another woman, say 40 or 50 years of age, kept house on Sabbath day while the rest of the family attended public worship. Some of the neighbors discovered a black smoke emitting from the chimney for an hour or more, but suspected nothing remarkable as the cause of it. When the family returned from meeting, the oldest daughter, (a young woman of about 18 years) entering the house first began to look for her mother. Inattentively casting her eye upon the fire-place, she wondered at seeing a piece of an old stump or root of a tree on the hearth. But not finding her mother in the house, she looked again at the fire-place, and immediately recognized the remains of a human form, so dreadfully burned that not more than fifteen pounds remained of the whole body. O, the ashes of her mother! Overcome with horror at the sight, the poor child staggered to the door, opened it, gave a shriek, and fainted. The rest of the scene I leave to the imagination of the reader, for my heart recoils at the recollection of it.

The only remaining fact connected with the above cases which I deem of importance to mention, is, both of the above women were intemperate.

In tenderness to the feelings of their bereaved friends, I shall say no more of these unfortunate women. But I ought to say respecting intemperance, as one said of sin in general, it is "the fruitful parent of woes of all dimensions."

Let those who feel an unnatural thirst for ardent spirit, read the above facts and shun the fatal poison. Above all let women, the sex distinguished by virtue and refined manners, let these abhor the first approaches of the monster intemperance. It will rob them of honor, beauty, health, and of all this world and the next.

IOTA.

ACROSTIC.

Written on Thanksgiving evening, after hearing a Sermon from the Rev. Mr. Bonney, from Psalm c. 4:—"Enter into his gates with thanksgiving, and into his courts with praise." By a captain of a vessel lying at the Long Wharf.

I think on the mercy of our God;
How richly he displays abroad,
A full supply for all.
Nor man nor beast need starve for food,
And Heaven regards them all for good—
Giver of life with its supply.
I n thee may we all times rely—
View thy stupendous hand.
I n thee we live, in thee we'll die,
Next join the host that is on high,
G o shout redemption's plan.

D elightous thought! auspicious day!
A ngels desired to know the way
Y e gain'd admission there.

E ternal God, it's mist'ry to all:
V sin man, repent, and prostrate fall,
E ternal blessings share.

FOR ZION'S HERALD.

"Let your communication be yea, yea; nay, nay." That is, a positive affirmation or negative, according to your knowledge of the matter concerning which you are called to testify. Do not equivocate; mean what you assert, and adhere to your assertion. Hear what a heathen says on this subject: "He whose words agree not with his private thoughts, is as detestable to me as the gates of hell."

Whatever is more than these. That is, more than a large affirmation or negation according to the requirements of Eternal Truth, cometh of evil; or, is of the wicked one, i. e. the devil, the father of superfluities and lies.—DR. A. CLARKE.

How much plainness, honesty and simplicity of speech the gospel requires; and how little attention is paid to these requirements by many who profess religion. The gospel requires us to "speak evil of no man;" yet evil is said of our brethren and neighbors, with as little concern as though God had not forbidden that practice. We say it ourselves without remorse, or hear it from others and do not reprove them. The gospel requires us to bridle our tongue; yet this requirement is disregarded by many who profess to be governed by its excellent rules. How much talk there is to no purpose but to consume the time which God has given us to spend in prayer and praise. How

much do we converse on what comes to hand without having any object in view. How much rain talk do we indulge in, which has no better effect than to stir up a spirit of lightness in ourselves and those who hear us. How many anecdotes are told for this very purpose. These things derive their spirit of seriousness from the heart, and are a kind of invitation for Satan to enter; and thereby we tempt him to tempt us. And when people indulge themselves in light and trifling conversation, it is not uncommon for them to go so far as even to slander and accuse their friends and neighbors. And some are so liberal in their calumny that none escape the lash of their tongue. "Ah, (say they) we had good times once: then people were engaged in religion; but now, alas, how dull the minister is; and his hearers are all back-slidden; there is but little or no religion in the world." The case with these characters is this: at those good times to which they allude, they themselves were in the enjoyment of religion; they then had that charity that thinketh evil; but now it is far different: Instead of thinking no evil, they think all evil. They view almost every thing through a false medium. They are cold themselves, and they think others are. They think evil themselves, and they conclude that others do. But admitting their complaints to be correct (which they by no means would were they engaged in religion,) what effect does the relation of them have. If they have any zeal for God remaining, it causes it to abate. If others believe them, they are disheartened. It may well be said of such people, as Dr. Clarke said of some preachers whose continual strain is—ye are dead, ye are dead, ye are dead: "they never fail to carry death wherever they go."

Mr. Editor—Having seen the bad effects of the above practices I purpose to shun them. Yours, &c. PENITENT DISCIPLE.

FOR ZION'S HERALD.

OUR LORD'S PRAYER.

When one of his disciples said unto him, "Lord, teach us to pray, as John also taught his disciples," our Lord answered him by giving the form as well as the substance of prayer; by which we are taught how and for what we should pray. When ye pray, say—

Our Father which art in Heaven—Here we address Deity, the God and Father of us all, in whom all knowledge, power and excellence dwell; to whom alone we are to come, as dependent creatures; to whom we are to draw near in prayer, and make our wants known.

Hallowed by thy name.—We are to set him before our eyes as holy, just and true; and to consecrate ourselves to him.

Thy kingdom come.—That kingdom which brings peace in believing, and joy in the Holy Ghost—Let it be set up in our hearts, whereby we may participate in the joys of that heavenly kingdom which is above.

Thy will be done on earth as it is done in Heaven.—As the heavenly host above do thy will, so assist us who dwell on the earth to do thy will, by loving thee with all our heart, and by following thee without one murmuring thought.

Give us day by day our daily bread.—We are to pray for our temporal wants—food to eat, raiment to wear; and to consider all these things as coming from our heavenly Father. And having these things we should be therewith content. We are also to pray for a daily supply of that spiritual "bread which cometh down from heaven."

And forgive us our trespasses Here we acknowledge that we are sinners before God. And if we confess and forsake our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. But how are we to expect this forgiveness?

As we forgive those who trespass against us. We have no reason to expect forgiveness of our heavenly Father, even when we ask it, if we do not from our hearts forgive our brother, our neighbor, or any other one who has injured us or trespassed against us, when they ask forgiveness of us. We are to suffer all things for righteousness sake, that we may be the children of our Father who is in heaven. We must have no hardness in our hearts against any, for if we have, we cannot pray as taught by our Saviour.

And lead us not into temptation.—Here we pray that we may not be led away by the temptations of this world, or of Satan—that we may have grace to overcome them all, and to know that we shall not be tempted above that we are able to bear.

But deliver us from evil.—From the evils of our own hearts, and the evils that are in the world—that we may be at peace with God and all mankind, so that we may be the disciples of our blessed Lord. A.

COMMENT ON MATTHEW xix, 21.

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me.

"If thou wilt be perfect, TELEIOS EIMAI, to be complete; to have the business finished, and all hindrances to thy salvation removed, go, and sell that thou hast—go and dispose of thy possessions, to which it is evident his heart was too much attached, and give to the poor—for thy goods will be a continual snare to thee if thou keep

more interesting, was, the appearance of ten or twelve mourning penitents, desiring the prayers of the children of God in their behalf.

Brunswick, Va. Nov. 18, 1824.

Mr. Editor—Should you consider the following extract worthy of a place in Zion's Herald, you will confer a favor on many of your readers by giving it an insertion. It was communicated to me in a letter from Mrs. S—, of King and Queen county, Va. dated Oct. 27, 1824, in answer to an inquiry respecting the spiritual state of her mind. In this extract she gives a singular and interesting account of the happy conversation of her daughter, to whom I lately forwarded a message on the subject of religion, and the manner of training up her children.

Yours &c. JAMES MORRISON.

EXTRACT.

"I will, in the first place, answer your inquiry concerning the state of my heart, in regard to spiritual matters. All that I can say is, that I feel myself a poor, needy creature, waiting at the footstool of mercy, and trusting in the merits of my blessed Redeemer. I have a hope that I have found acceptance through the atoning blood of the Lamb. But sometimes my heart is cold, dull and lifeless, and I am induced to fear that I have never been accepted as the child of God; but then the Holy Spirit comes like a sweet messenger, and whispers peace to my doubting soul. O that I may never cease to trust in him while I have my being. Believe me, my friend, I feel willing to give up ten thousand such worlds as this for the love of God. Pray for me, that I may prove faithful to the end, and at last receive a happy reward for all my trials here.

"I have some distressing news to communicate, and also some of the most joyful kind. Louisa has had the misfortune to lose her sweet little Robert, (aged three years.)—He died on the 13th of September. Never did I witness such a scene before—while she was bending over her dying child, in a paroxysm of grief, Jesus himself came down and filled her heart with his divine presence, and caused her to shout and rejoice over her expiring infant. She said she would not exchange that hour for all the days she had lived—that it was the happiest hour she ever experienced. She clasped her hands and shouted 'glory, glory, glory—Jesus is in the room!'—and I felt his presence most sensibly. Oh! never did I hear so sweet a sound! It was the most joyful that ever sweetened my ear—it was the shout of a new-born soul; and that soul was my own dear child! What but the love of God could have imparted happiness to her heart in such a distressing hour! I could not speak; I took her in my arms and wept; but they were tears of joy mixed with those of agony. She continued in an ecstasy for some time, and then became calm and resigned to the will of Heaven. She took leave of her little cherub with more composure than I could have expected. She says that she trusts the Lord has filled the vacancy in her breast with himself; and that she will endeavor to walk humbly with him."

Yours with respect,
A. D. MERRILL.

CLARKE'S COMMENTARY.

Just received from New-York, and ready for delivery at No. 15, Friend-Street, the first Vol. of Clarke's Commentary on the Old Testament.

SOLOMON SIAS.

NOTICE.

The Female Missionary Branch Society, are requested to meet in the Vestry of the Chapel, in Bromfield-Lane, on Thursday (tomorrow) at 3 o'clock, P. M.

NOTICE.

The Sabbath School Teachers, of all denominations, are requested to meet at the Vestry of the Old South Church, on Monday evening next, to observe the Sabbath School Union Monthly Prayer Meeting.

GENERAL INTELLIGENCE.

LATEST FROM ENGLAND.

The ship Cortes, DeCost, has arrived at N. York from Liverpool, whence she sailed 24th October. She brings London papers to the evening of the 22d.—Among the passengers is the Hon. John Randolph.

A Paris paper of the 20th Oct. gives a letter from Corfu, of Sept. 26, as follows—"The difference which has existed between the Lord High Commissioner of the Ionian Islands and the Greek Government has been amicably adjusted. A new proclamation has been just issued, by which all English and Ionian subjects are again enjoined to observe the strictest neutrality."

Mr. D. McDonald, of Sutherland, (Eng.) has invented a "self-moving machine," for travelling on roads, which has carried 7 persons. It is propelled by means of treadles; a man sits behind working the same, and there is a fly wheel operating on two cog wheels, which operate on a square axle. The man behind has little labor, as from the velocity of the fly wheel, together with the aid of a lever, which is in the hand of a person in front steering, he has not often to put his feet to the treadles."

MEXICO.

Mexican papers to the 20th Oct. have been received in Philadelphia. They furnish the new Federal Republican Constitution of Mexico, which was ratified on the 4th October. Gen. Victoria, as President, and General Bravo, as Vice-President, have been inaugurated with great pomp, and the government had been fully organized. The addresses on the occasion were replete with sound principles and most liberal doctrines; and the examples of PENN, WASHINGTON, BOLIVAR, and JEFFERSON were held up in them as models of imitation.

Alvarado letters describe the yellow fever as very prevalent there; that a dozen persons died daily; and that they were destitute of Physicians and medicine. The population is estimated at 4000.

Convention with Colombia.—A Bogota paper of Oct. 10th, received in New-York, announces that on the 3d a Convention of Peace, Amity, Navigation, and Commerce between the United States of America and the Republic of Colombia, was signed by Mr. ANDERSON, Minister Plenipotentiary of said States, and PÉREZ GUZ, Secretary of Foreign Affairs of Colombia.

A French paper remarks, that the London journals make mysteries out of very simple events. By a law passed last year, it remarks,

it was ordered that the garrisons of the French colonies should be composed of the land forces, instead of marines, and the regular changes which are taking place at Martinique and Guadalupe, in consequence of this order, have been mystified by those journals, into an expedition to attack Hayti.

Capt. Sweeney, of the sch. Caravan, arrived at Baltimore, states that through the indefatigable official and personal exertions of the military commandant at Mayaguez, Porto Rico, piracy has ceased in the Mona Passage, and the haunt of the pirates on Mona Island had been entirely broken up for four months past.

Capital Trial.—On Friday last, came on, in the Supreme Judicial Court now sitting in this city, the trial of Prince Darby and Martin Giger charged with the murder of Isaac Dir, in an affray which took place in South-street, on the day of the division review in this City. The Solicitor General conducted the prosecution, and the prisoners were defended by GEORGE MOORE, and SAMUEL D. PARKER, Esqs. The trial continued until quarter before eight o'clock in the evening, when the jury retired, and returned in twenty-five minutes with a verdict of not guilty of murder but guilty of manslaughter, against both the prisoners.

Mercantile frauds. Crimes of this nature are said to be increasing, and measures are in train to detect one of much magnitude which occurred in this vicinity. Two daring attempts of the kind, by forged invoices, bills of lading, &c. have recently been detected in Philadelphia and Norfolk.

Conscience.—A Tailor, an Englishman, in New-York, has given up to the Police of that city £50 sterling, being the amount of property he had defrauded a person of in London, and which his conscience compelled him to refund. The money has been lodged with the British Consul.

Crimes and Punishments.—Seth Elliot is to be executed on the 30th inst. in Hancock county, Maine, for the murder of his child.

Shepardson and Lovett, two notorious house thieves, have been apprehended and committed to jail at Middletown, Conn. They had with them two horses stolen at Stockbridge, in this State.

Distressing Accident.—Near Eastport, Mrs. Morgan, wife of Mr. T. B. Morgan of No. 3, was drowned by the capsizing of the packet-boat, in which she and her daughter, and son in law were passengers. The accident was occasioned by the rolling of a hoghead of molasses, in the boat. By the exertions of Mr. Pomroy, the skipper, the daughter and her husband were pulled on to the boat; but although an oar was reached to Mrs. M. she was so far gone as to take no notice of it. After being on the boat nearly an hour, some Indian canoes came along and rescued the survivors from their perilous situation, and what is remarkable, Mrs. M. though dead, continued floating on the water, and was taken ashore by the Indians.

THE CANADA CANAL.

The Commissioners for the Welland Canal, in Upper Canada, were to commence the work on the 30th of Nov. A. Hovey, Esq. of New-York, has contracted for the tunnel, and Messrs. Kennedy, & Co. of Queenstown, and Mr. Simpson, of Niagara, have contracted for the section upon the summit level. It is stated, that the laborers will be able to work during the winter and that the canal will be completed early in the spring of 1826.

CANADA.

The Canadians are making great exertions to prevent the trade of the Upper Province from being drawn to New-York by the Erie Canal.—They are about to make a Canal from Lake Erie to Lake Ontario—and to render the rapids of the St. Lawrence navigable, so that a boat can go from Montreal to Kingston in a week.

The New Yorkers are not idle, but have projected a Canal from the St. Lawrence to Lake Champlain.

The National Intelligencer states, that Com. Stewart has been suspended from duty, preparatory to his trial, upon charges relating to his conduct while in command of the squadron in the Pacific. It is stated that the Commodore was to be tried by the Court which is now sitting at the navy yard at N. York, but the trial has been postponed at his request, to enable him to procure, from a distance, evidence upon some of the charges.

NEW-YORK, DEC. 4.

Greek Gun.—Messrs. BRUNNEN, with great liberality, have offered to export to Leghorn, in the brig Pedlar, free of charge, the 42 pounder, presented to the Greeks last year. It will be drawn to South-street this day at 12 o'clock. Those citizens who are desirous of giving a pull for the cause of the valiant Greeks are requested to attend.

The American subscription has been remitted to the Greeks, and is said to be nearly as large as the British, say between 30 and \$40,000.

Repeating Guns.—Mr. Ellis, of New-York, has lately invented a "repeating gun," and on Wednesday last he made several experiments of its utility, as an engine of destruction, at the Castle Garden, which was crowded on the occasion. The National Advocate says—"Mr. Ellis had three guns, containing 7 charges each, which he fired in quick succession, at a distance of 25 yards, at two targets or planks. The balls passed through, and struck the bulwarks of the Castle. It was evident, from the ease and quickness of the firing, as well as from the effect, that these 21 balls fired at a boat, with precision, must do considerable execution—and in the space of two minutes, two pistols, of four charges each, were also fired. The invention really merits the attention of government."

Seventy tracts of land, consisting of from five to ten thousand acres, were sold at Huntington, Carr: county, Tennessee, on the 18th and 19th ult. for taxes, at 43 cents per hundred acres.

Death by Poison.—Two children of Colonel Joshua Baker, of Woolwich, were poisoned on Saturday week by eating a root they mistook for the "life of man." By the reasonable administration of an emetic, the elder, a girl of 9 years, recovered; but the other, a boy of 5 years, died in two hours after eating. This root has been sent to us for examination, and we find it to be the *Arum Triphyllum* or *Indian Turnip*; the great acrimony of which, when fresh, is well known to produce on the stomach of a child the most violent, and generally fatal effects.—*Wiscasset paper.*

A late Charleston, S. C. Patriot draws a melancholy picture of the situation of that city from the decline of trade there, in consequence of which the rents of real estates in what were formerly considered the best situations, have declined, within the last six years, fifty per cent. The causes of this state of things are said to be the vast internal improvements, particularly in water communication, by which all commodities, formerly sought after by country traders in the city, are now conveyed into the interior, and delivered at the very door of the consumer.

The whole number of deaths at Charleston, by yellow fever, during the fatal season, was about two hundred and forty.

PAUL ALLEN, Esq. well known as the late editor of the Morning Chronicle, has been engaged to aid in the editorial department of the Baltimore American.

The salaries of the Postmaster-General, two assistants postmaster general, and 26 clerks and assistants employed in the general postoffice at Washington, amount to \$34,350 per annum.

Com. Daniels.—We have heard of an unostentatious act of liberality in this individual, as worthy of record as it is worthy of imitation.—On the demise of the late Gen. Winder, his widow, owing to a mortgage held by the Commodore for \$25,000 on the General's property, was left in considerable embarrassment. On learning this Com. Daniels, as generous as he is brave, instantly cancelled the bond, and put Mrs. Winder in full possession of the whole estate previously held by him under mortgage.

Washington Gaz.

Two of the Osage tribe of Indians, *Mad Buffalo*, and *Little Eagle*, have been convicted in Arkansas of the murder of the American hunters, as published some months since, and sentenced to be executed the 21st inst.

Loss of the ship Robert Burns.—A letter from Hull, of the 14th of October, states, that intelligence had been received at Aleworth (near Berwick) of the loss of several ships near that place, among which was the Robert Burns, captain Coffin, of and for N. York, from Hull. She drifted on shore on the morning of the 12th of October, and at two o'clock she was a total wreck. The captain and crew were saved by the life boat.

Mr. Adam's Vineyard.—Mr. John Adam of Georgetown, in the District of Columbia, has published in the American Farmer an account of the produce of his vineyard for the present year, which deserves the attention of planters in the middle and southern states. He sold cuttings of the vine from four acres, for \$304 50, and obtained wine from two acres to the value of \$1600 68. The whole expense, exclusive of labor, was \$129 83. The labor of cultivating the grapes, and preparing the wine for market, was less than is required on the same quantity of land, in producing and curing a crop of tobacco. One acre requires about as much labor as three of corn. The vines, if well attended to, begin to bear the third year after planting; and Mr. A. thinks the average crop for the next seven years, will be about 500 gallons of wine to the acre. The present has been the worst year for grapes in the last twenty, in consequence, as is supposed, of the cold and wet weather the last week in May and the first in June. Mr. A. says, "my Tokay, or Catawba, Bland, Madeira, and all the foreign kinds or varieties, perished: while the Schuylkill, Muscadell, Constantia, or Cape of Good Hope grapes, and Worthington, bore a fair crop; so that, from this circumstance, I would recommend to every person, who may plant vines, to have a moiety of these kinds, as I believe they will never fail to produce a fair crop, for such a year as this may not happen again in twenty years." Cuttings may be obtained of Mr. A. in any quantity, and at a fair price.—*Visitor.*

Good Example.—A Mrs. Pitts, a Methodist lady who lately died in Virginia, left her slaves free, upon condition of their going to Africa, and has directed her administrator to furnish the necessary means to defray all the expenses of their transportation.

A Singular Equipage has lately been seen in the streets of Munich. It is a calash drawn by 2 enormous Wolves, which a merchant found very young, and has so well tamed them that they have all the docility of horses. These animals are harnessed exactly like our carriage horses, and appear to have entirely lost their ferocious instinct.

Lafayette.—On the morning of Wednesday the 24th ult. (the day of the General's departure for Baltimore) he had an interview with the Delegation of Choctaw Chiefs, now on a visit to the seat of government. They accompanied him beyond the Capitol on his route to Baltimore, when, mutually bowing a farewell, they parted. At the same time the Chiefs of the Chickasaw nation, a kindred tribe, also paid him a visit and shook hands.

Mr. Wm. Attwood, of Orrington, Me. while attempting to cross a pond in that town, on Friday last, the ice gave way and let him in. By extraordinary efforts he broke his way in the ice a number of rods, but, at last, his strength failed and he was drowned.

Deaf and Dumb.—The N. Hampshire legislature has authorized commissioners to confer with the legislatures of Massachusetts, Maine, Connecticut and Vermont respecting the deaf and dumb.

Distressing.—The house occupied by Mr. Shockley as a tavern in the town of Standford, Ky. was entirely consumed, together with its landlord, who under an erroneous impression that one of his children had not been removed, ascended the stairs in search of it; such, however, was the quick progress of the devouring element, that before he could make good his retreat, he was suffocated by the flame.

Portland Free Schools.—Portland has nine, in which about 800 youth are instructed.—A few days since, a new brick school house sufficient to accommodate 200 scholars, was opened. Religious services were commenced by a prayer from Dr. Payson. Governor Parry addressed the children most affectionately, and Dr. Nichols concluded by prayer. The male and female scholars over 7 years of age, are, by this new building, separated.

A pump has been invented at Baltimore, which is said to work almost of itself, and to raise the water to any given height. The expense of making is small, and the plan simple.

A very respectable meeting was held at the Tontine Coffee-House, New-York, on the 3d inst. relative to the Piracies committed on our vessels on the Coast of Cuba. A memorial to Congress was unanimously adopted.

Violation of the Graves.—James Wilson, Jr. of Acworth, has been arrested at Castleton, brought back to Acworth, and placed under bonds of two thousand dollars with four sureties of \$1000 each for his appearance at the Supreme Court in May, to answer to the charge of carrying off, for dissection, the body of Mr. Rizeale Beckwith. His accomplice, another of the Castleton students, has absconded.—*Kenee, (N. H.) Sentinel, Dec. 3.*

EXPLANATORY.

In the Herald of the 24th ult. we published an account of an "Interesting Trial," which recently took place in New-York.—W. & P. C. Smith were tried for a conspiracy, and acquitted. We compiled our notice of this trial from an article in the New York Spectator, which article was signed by eight of the jurors who sat on the case; and we had every reason to believe the notice to be correct, and entitled to a place among our general intelligence. We have since, however, been informed by Messrs. Smith, that "the verdict of the jury in their case was not so malicious, libellous, and indecisive, as was there represented, but most pointedly and positively clear and explicit, *not guilty.*"

We regret, most sincerely, that we have given currency, though innocently, to erroneous information, especially where it affects the character of individuals. But as we merely copied it from the source above mentioned, we hope to stand acquitted of any evil design.

DEATHS.

In this city Mr. James Edwards New, of this city, to Miss Sarah Cutler Wyman, formerly of Utica, N. Y. Capt. Isaac Davis to Miss Sophia Harris, both of this city; Mr. Charles Adams to Miss Lydia Hagford; Mr. Timothy Hunt, of this city, to Miss Susan Sumner, of Roxbury; Mr. John M. Roberts to Miss Catherine Mallory; Mr. Peter Duffey to Miss Wheelwright; Mr. Zeckiah Sanger to Miss Harriet Hall; Mr. Samuel Thing to Miss Mary Loring, formerly of Bath, Me. In Quincy, Mr. Jonathan Spear to Miss Mary Meade, both of Quincy.

In Marblehead, Mr. Samuel L. Amory, of this city, to Miss Joanna Bond.

DIED.

At Brookline, on Thursday last, Francis William, youngest son of Richard Sullivan, Esq. aged 3 years. In Kentucky, Francis Baker, Esq. editor of the Mississippiian.—He was on a visit to his friends in New Jersey, and was murdered on the road.

Drowned, in Berlin, Conn. while attempting to wade into the river after a duck he had shot, Jonathan Hubbard, aged 14.

At Putney, Vt. Rev. Asabel Wood, Pastor of the Baptist Church in that place, aged 65. He gave the whole of his property, after the decease of his wife, to the Baptist Foreign Mission Society and Baptist Education Society.

From the Family Visitor.

OBITUARY.

DIED.—In the county of Fluvanna, Va. on Tuesday the 2d ult. the Rev. JAMES AVIS, a minister of the Methodist Episcopal Church, of a sudden and hastily fatal illness, in the prime of life, the vigor of years and the zenith of his usefulness. In the death of this amiable man and faithful servant of the Most High, society has lost a lament the loss of a gentleman and a Christian, of great worth, while in the church of which he was an ornament, he leaves a chasm, which he scarcely hopes to supply. He possessed a mind of no common order, and an eloquence and pathos in the pulpit, which, with the blessing of God, won many hearts and turned the pious affections of many souls in the great and holy cause which he so nobly advocated. Although the exactness, the zeal and the energy, with which he labored "in the vocation where with he was called" caused him to incur the neglect of some, and the persecution of others, yet were his incessant and untiring exertions abundantly blessed; for in the circuit which, for the past year, has been favored with his peculiar efforts, there have been added to the church within that time, more than three hundred persons. Mr. Avis, while his heart was deeply imbued with that charity so beautifully defined by the Apostle, which "beareth all things; believeth all things; hopeth all things; endureth all things." 1 Cor. xiii. 7. a charity which enabled him to overlook the asperities of feeling and opinion which sometimes obstructed his way, yet he had that stern fortitude and indelible energy which led him to labor, after the example of his blessed Master, almost day and night, with incessant and unwearied industry and in lively demonstration of the power and spirit of God. His deeds are the dead which die in the Lord; that they may rest from their labors; and their works do follow them." Rev. xiv. 13.

Mr. Avis had been an itinerant minister for about five years, and had been travelling for the last twelve months in the Columbia circuit, and was a native of Jefferson county, Virginia. He continued to attend his appointments, to preach unexcepted to the time of his death. On the day preceding his dissolution, he delivered a pathetic discourse—went in the evening to the house of a friend—retired to rest, to him an eternal one—the sun rose to him no more.

For the subject of this short notice, his friends and brethren are not permitted to mourn, while they drop a tear of tender recollection, as a tribute justly due to exemplary Christian virtue. All their sorrow has reference to the interests of those whom he has left behind him; for himself, having fulfilled his part, he has "died the death of the righteous"—having performed the duties of a "good and faithful servant," he has "entered the kingdom prepared for such from the beginning of the world."

THE HERALD'S HARP.



FOR ZION'S HERALD.

LINES

To the Memory of an interesting young Lady.

Scarce had the flower begun to bloom,
And shed around its rich perfume,
Ere death's cold touch pronounced its doom,
It droop'd and died.

But in a fairer clime than this,
Where all is love, and joy and peace,
In regions of unsullied bliss,
It blooms anew.

Thy pilgrimage was short below,
Through life's dark wilderness of woe;
Kind heaven, in mercy did bestow,
A friendly boon.

Thy spirit left its house of clay,
On angel's pinions borne away;
It soar'd to realms of endless day,
Its lasting home.

Oh, it was hard from thee to part;
Thy death, thy comfort-billing dart
Ne'er pierc'd a softer, lovelier heart—
More kind, sincere.

Go, happy spirit, early blest,
Where all the weary are at rest;
Enjoy in thy Redeemer's breast,
A sweet repose.

Go, and in fields immortal rove,
And with the ransomed souls above,
For ever chant redeeming love,
In strains divine.

And when the last loud trumpet shall sound,
And shake the earth's remotest bound,
Oh may we all in heaven be found,
To praise with thee.

T. P. W.

AUTUMN AND DEATH.

By W. D. Jewett.

The Spring and the Summer are now fled away,
And the songsters enchant us no more;
The Lark and the Linnet no more hail the day,
And the Bee has laid up her full store;
While the Hyacinth, clift of its beauty, is gone,
And the Rose with its fragrance is fled;
The fields, tho' once green, are now all forlorn,
And Winter approaches with dread.

Pale Autumn in mourning is hasting away,
With the swiftness of Eagles in flight;
Just emblems of mortals' sure sudden decay,
While their day is exchanging for night.
Sweet Woodbines and Myrtles their verdure relax,
And their beauty, and sweetness decline;
While the tall trees of Lebanon bow to the axe,
And the cold has destroyed the vine.

O! Autumn, how dreadful thy lessons appear
In the wind borne along through the air;
Thine arrows prove mortal, and who would not fear
The monster that never doth spare.
O! Death! could thy likeness be skillfully drawn
By the pencil of unerring mind,
What visage more meagre thy brow to adorn
Could be found than in Autumn's decline.

The leaf shaken falls by the force of decree
From the wide spreading forest sublime;
So death, with his waves, like the high rolling sea,
O'erwhelms, and we sink to his doom.
The lofty tree falls, by the cold wind oppress'd,
And with sorrow the woods do respond;
Of beauty proud nature will soon be bereft,
And level'd as man to the ground.

The winter has come, and has buried in snow
The luxuriant root of the green;
The hyaline splendor of sun-shine is o'er,
And the worm never fancies a gleam.
So man lies benumb'd by the winter of death,
In the livid appearance of woe,
'Till the spring shall return with her gentler breath,
And bid him return from below.

MINISTERS' MONITOR.

The following illustration of the domestic character of a Minister of the Gospel, is selected from the Rev. J. Smith's Lectures on the nature and end of the sacred office.

As I approached the house of Theophilus, in the evening, I heard, as I drew near, the voice of psalms. The family were engaged in worship, and so intent on their devotions, that I joined them, I believe, without being observed. The singing continued long enough to animate, but not to tire. A portion of scripture was then read, with a solemnity becoming the word of God. On this the saint made a few short but pertinent reflections and practical improvements, as soon as he had done. He also introduced much of what he had read into the devout and fervent prayer which ensued, during which the whole family kneeled, but did not lean. The whole was closed with an evening hymn, and the *gloria patri*, at which, as in the singing of psalms, the most of them, I think, stood (deeming this, I suppose, the most reverent posture in addressing and praising God) while their hands, eyes, and I am persuaded, their hearts too, were lifted up to heaven. I thought I perceived every one repeating the words under his breath, and giving a hearty assent to every petition. This, perhaps, contributed to make them more serious and attentive.

Worship being ended, the saint gave me the right hand of fellowship, and discoursed of various subjects, in a heavenly and edifying manner, suited to his profession, to his years, and to his dear hopes. A temperate and frugal meal was then served, on which the saint, standing up, and raising his hands and eyes to heaven, implored the divine blessing, with a solemn audible voice, and of a length becoming a joint and serious act of devotion. With the like exercise the meal was closed, and the family, with many pious ejaculations, went to take their repose for

the night. Their private devotions, which they performed by turns, as each had opportunity, were as I understand, all over before supper, when the faculties are less subject to drowsiness and distraction, and therefore the fitter for spiritual service.

As the day ended, so it began, with God.—Each, as he rose next morning, betook himself to private devotions; and, sometime afterwards, the whole joined in family worship, before they sat down to their morning meal. After a solemn pause, a few words, by way of *sursum corda*, and a pious ejaculation to God for aid and acceptance, the service proceeded in the same order as on the preceding night. The hymns, on both occasions, were adapted to Christian worship, as well as to the particular season; not unlike those of Bishop Kenn, part of whose mid-night hymn also, as I thought, occupied some moments, which were at the midnight season, stolen from sleep, and added to the great purpose of existence, the promoting of the glory of God, and the preparing for the eternal enjoyment of Him in heaven.

The morning meal was conducted in the same manner as that of the evening; and, as I was urged to stay for a day or two, I now prepared to accompany Theophilus in the course of his daily duty, after he should spend, as usual, an hour or two in his study or closet. The catechising of about twenty persons, in a neighboring farm, was the principal business of the day, and took up between two and three hours.—This exercise began with psalms and prayers; after which, the individuals of each family were examined in order, their proficiency marked in the margin of the list, and their attention especially directed to whatever points of necessary knowledge they were found to be deficient in, or required their first and greatest care. Such as were desirous, and found qualified to communicate, received tickets of admission, with suitable advice; and the young were prescribed tasks of hymns, psalms and prayers. A general exhortation, joined with a hymn and prayer, closed this part of the day's business, which was all performed in a lively, earnest and solemn manner. True devotion has in it something so engaging, that I believe the profane, in hearing such impressive and pathetic exhortations, would, in spite of their nature, be devout.

The visiting of a sick person, on our way home, occupied some time afterwards. The person was a novice or candidate for holy orders, so far gone in a consumption, as to be seemingly near his end, and I believe, more than seemingly prepared for the event. When we entered, his face, like that of Ezekiel, was turned to the wall, and like him too, he was praying, but not for an addition of years or days to his life. He had been repeating, as I understood from what I overheard of it, part of Hil-debert's *Oratio ad Dominum*.

The conference, and the consequent prayer of these two saints, both so near heaven, were sufficient to convince any one, that it is better to go to the house of mourning, than to the house of feasting. I never before understood so well the meaning of the Apostle's triumphant song, "O death, where is thy sting! O grave, where is thy victory?"

An hour or more of the latter part of the day was spent by Theophilus in his favorite and only amusement, of cultivating a small spot of his garden, which he did occasionally, more for the purpose of promoting health than labor. In the evening, as in the morning, a considerable portion of time was spent in private devotion and study, which, after a little interval, was succeeded by the worship of the family, in the manner described before. And, as the next day was the Sabbath, the preparation for it began, by adjusting the affairs of the family a little sooner, and making the devotions more particular in regard to it. On this evening, too, a general retrospect was taken of the week, as well as of the day, and the younger and more ignorant of the family examined as to their progress in religious knowledge, especially in those matters which had been more particularly recommended to their attention.

On the Sabbath morning, Theophilus and all the family were up earlier than on other days, in order to have more time for the exercise of reading, meditation, prayer, private and domestic, and the other duties of that sacred day, the most important of the seven. A solemn stillness filled the house, a sacred joy reigned in every countenance, and the call to public worship, by the tolling of a bell when the time arrived, was cheerfully obeyed by all. On entering the church, every one seemed sensible of treading on sacred ground, and discovered the most awful respect for the great invisible Being whom they believed to be in that place, peculiarly present, and whom they came hither to worship. Each, before he took his seat put up a short silent prayer to God for assistance, acceptance, and a blessing.

When the people were assembled, and sufficiently composed, the door was shut, to prevent any distraction, or disturbance from stragglers, or others, whose indifference to the service might hinder their attendance in due time.—Theophilus, then, in a few words, called the attention of the congregation to the great and solemn work in which they were about to engage—prayer and praise to God. He then sang an hymn or psalm, in which the congregation joined, in standing posture, with countenances filled with a mixture of cheerfulness and awe. A pause ensued, and then a prayer. A portion of scripture was next read, on which the minister made but few observations. Indeed the sacred scriptures seldom need many to make them sufficiently intelligible. We mix too much of our own alloy with the pure and precious word of God.

After this, with administered the sacrament of baptism, with a solemnity and particularity of engagement, that could neither be lightly thought of nor soon forgotten. Theophilus then, after having again sung and prayed, addressed his hearers at some length, by teaching some doctrine or inculcating some duty. But this part of the service, as I was told, he would on some rare occasions omit, that they might always consider the worship of God, in prayer and praise, and reading the scriptures, as the principal end of their meeting. A fourth prayer, also accompanied with psalms, succeeded this discourse, and the people were dismissed with the usual apostolic benediction. Of the first prayer, the greatest part consisted of ascriptions of praise,

and a craving of aid and acceptance. The second related to a confession of sin, and petitions for pardon and sanctification. The third, a thanksgiving, more especially for Christ and the gracious benefits of his gospel. The fourth was more general and intercessory. The hymns were suitable to the prayers, and the last ended with the *Gloria Patri*, or doxology.

Immediately after public worship was ended, the communicants of that part of the parish, which were that day to partake of the Lord's Supper, repaired to the communion table, after the rest of the congregation was dismissed. I must observe, that the parish being large, was divided into four parts: to one or other of which, in rotation, this sacrament was administered on the first Sabbath of every month (whether in allusion to the three great feasts of the Jews, or not, I will not pretend to say.) By this means, however, all had an opportunity of communicating thrice in every year; and the quarter, whose turn it was to communicate next, was always that in which the minister had either his course of pastoral visits, or catechising the month before; that he might thus have an opportunity of addressing every person suitably, and personally, while he gave them tokens, or tickets of admission to that sacred ordinance; and especially of examining and confirming the young with a view to it. By this method there was never occasion for any assistant to dispense the sacrament, and there was never any bustle or crowd to occasion any disturbance or distraction, a too often happens when this sacrament is administered but seldom, and ministers and congregations crowd to it, as to a fair, from neighboring places. In such mixed and disorderly crowds there can be little devotion; and nobody would think it the fittest place for recollecting their obligations to a dear departed relative.

After a few words on the nature and end of the ordinance, and the dispositions of soul with which it should be gone about, the words of the institution were read, and the elements consecrated, and handed about from one end of the table to the other, each, in his order, participating as they went along, the dispenser having done so first. During the communion, a solemn and expressive silence reigned. Theophilus spoke not a word, save the single sentence which usually accompanies the delivery of the elements. But after the act was over, he gave a few exhortations, with the same earnestness and solemnity with which he performed all the other parts of the service of the sanctuary, and accompanied them with a suitable prayer, or rather thanksgiving, hymn and benediction.

In holiness, usefulness, and happiness, Theophilus lives on earth such a life as I conceive the angels live in heaven. "Blessed is that servant whom his master, when he cometh, shall find so doing!" Would to God we were all like him, that we might stand in his lot on the last day.

PARENTS' DEPARTMENT.

NEWSPAPERS.

MR. EDITOR,

During a pedestrian excursion to a neighboring town, I fell in company with two persons, and overheard the following conversation, which I consider of sufficient importance to be inserted in your paper. AN OBSERVER.

A.—How does it happen, neighbour B. that your children have made so much greater progress in their learning, and knowledge of the world, than mine? They all attend the same school, and for aught I know, enjoy equal advantages.

B.—Do you take the newspapers, neighbour A.

A.—No sir, I do not take them myself; but I now and then borrow one, just to read.—Pray, sir, what have newspapers to do with the education of children?

B.—Why, sir, they have a vast deal to do with it, I assure you. I should as soon think of keeping them from school, as to withhold from them the newspapers. Indeed, a newspaper is a little school itself. Being new every week, it attracts their attention, and they are sure to peruse it. Thus, while they are storing their minds with useful knowledge, they are at the same time acquiring the art of reading, &c. I have often been surprised, that men of understanding should overlook the importance of a newspaper in a family.

A.—In truth, neighbour B. I frequently think I should like to take them; but I cannot well afford the expense.

B.—Can't afford the expense!—what, let me ask, is the value of five or six dollars a year, in comparison with the pleasure and advantages to be derived from a well conducted newspaper? As poor as I am, I would not, for fifty dollars a year, deprive myself of the happiness I enjoy in reading, and hearing my children read, and talk about what they have read in the papers.

And then the reflection, that they are growing up intelligent and useful members of society—O, don't mention the expense!—pay it in advance every year, and you will think no more of it.

A.—I believe you are right. I now begin to see my folly. I will go home and order the printer to send me his paper immediately.

LADIES' DEPARTMENT.

From the Ladies' Magazine.

LETTER FROM A LADY TO HER DAUGHTER.

Before this can reach you, the hand that writes it, and the heart that dictates, shall be mouldering in the grave. I mean it to supply some cautions which I should think it my duty to deliver to you, should I live to see you a wife.

The precepts it contains you have often heard me inculcate, but I know that general observations on a possible event have less force than those which apply to our immediate condition. In the fate of a woman, Marriage is the most important crisis. It fixes her in a state of all others the most happy, or the most wretched, and though mere precept can do but little in any case, yet there is a natural propensity to try its efficacy in all. She who writes this paper has been a wife and a mother. The experience of the one, and the anxiety of the other, prompts her instruction; and she has been too happy in both characters to have much doubt of their reception. Sweetness of temper, affection to a

husband, and attention to his interest, constitute the duties of a wife, and form the basis of matrimonial felicity; these are indeed the texts from which every rule for attaining this felicity is drawn.

The charms of beauty and the brilliancy of wit, though they may captivate in the friend, will not long delight in the wife. They will shorten their own transitory reign; if, as I have seen in many wives, they shine more for the attraction of every body else, than of their husbands. Let the pleasing of that one person be a thought never absent from your conduct. If he loves you as you would wish, he will bleed at heart if he should suppose it for a moment withdrawn. If he does not, his pride will supply the place of love, and his resentment that of suffering. Never consider as a trifle what may tend to please him—the great articles of duty he will set down as his own, but the lesser attentions he will mark as favors; and trust me, for I have experienced it, there is no feeling more delightful to one's self than that of turning those little things to so precious a use.

If you marry a man of a certain sort, such as the romance of young minds generally paints for a husband, you will deride the supposition of any possible decrease in the ardour of your affections; but wedlock, in its happiest state, is not exempted from the common fate of all sublimity blessings. There is ever a delusion of hope, which cannot abide with possession. The rapture of extravagant love will evaporate and waste; the conduct of the wife must substitute other regards as delicate, and more lasting; I say the conduct of the wife; for marriage, be a husband what he may, reverses the prerogative of sex; his, will expect to be pleased, and ours must be sedulous to please. This privilege a good man may waive—he will feel it, however, due, and third persons will have penetration enough to see, and may have malice to remark, the want of it in his wife. He must be a husband unworthy of you who could bear the degradation of suffering this in silence: the idea of *power*, on either side, must be totally banished from the system; it is not sufficient that the husband should never have occasion to regret the want of it, the wife should so behave that he may never be conscious of possessing it. But my daughter, if a mother's fondness deceives me not, stands not much in need of cautions like these. I cannot allow myself the idea of her wedding a man on whom she would not be dependent, or whose inclinations a temper like hers would desire to control; she will be more in danger from that softness, and sensibility of soul, which will yield perhaps too much for the happiness of both. The office of a wife includes the exertions of a friend; a good one must strengthen and support that weakness which a bad one would endeavor to overcome. There are situations where it would not be enough to love, cherish and obey; she must teach her husband to be at peace with himself, to be reconciled to the world, to resist misfortune, to conquer adversity.

Alas, my child, I am here an instructress but too well skilled; the tears with which this paper is soiled fell not in the presence of your father, though now they but trace the remembrance of what then it was my lot to feel.

Think it not impossible to restrain your feelings, because they are strong. The enthusiasm of feeling will sometimes overcome distresses, which the cold heart of prudence had been unable to endure. But misfortune is not always misery; I have known this truth, I am proud to believe that I have sometimes taught it to R. Thanks to that power whose decrees I reverence. We always tempered the anguish of our sufferings, till there was a sort of luxury in feeling them.—Then is the triumph of wedded love. The tie which binds the happy may be dear, but that which links the unfortunate is tenderness unutterable. Z. D. R.

FROM THE WATERVILLE INTELLIGENCER.

BENEVOLENCE OF A DAUGHTER.

In 1816, the family of Mr. A. in this county, were reduced to difficult, and almost distressing circumstances. The family consisted of seven, the parents and five children, two of whom are deaf and dumb. The oldest daughter engaged in a school in 1816, which she taught to the satisfaction of the district. While keeping this school she was hopefully brought to the knowledge of the truth, and united with the Baptist Church in Mt. V.—She thought much of the situation of her father's family, and wished to do something from her small earnings for their comfort; and as those who wish to do good can generally find an opportunity, so she was soon able to put her benevolent designs into execution. A small farm in the county of Oxford, containing fifty or sixty acres, under some improvement, having a house, barn, orchard, &c. she purchased for three hundred dollars, gave her notes and took a bond for a deed. These notes she paid annually as they became due, fifty dollars a year and interest. The family went on to the farm, but being in low circumstances, she annually paid the taxes, bought the most of her clothes, shoes, &c. with her own earnings. She paid her last note and took her deed last June.

She has now a farm for the family to live on, and has bought near forty dollars worth of young stock, which she put on to it with some sheep; and a few weeks ago was in debt but twenty one dollars for all her purchases; and had \$19.50 due her for keeping school. She had been sick with a fever which cost her about twelve dollars. But whether in prosperity or adversity, she seemed to view the hand of God in all the events of his providence, as will appear by the following extract of a letter she wrote to one of her correspondents, dated August 14, 1824.

"Respecting my farm (to answer your request) it is five years ago last April since I made the contract; I agreed to pay \$300 and the interest, which has amounted to a considerable sum. I have paid \$50 a year, and I think I have been tolerably prudent, for I had only about \$60 due to me when I purchased, and now, very often, when I think of it, it makes me tremble to think what an undertaking. But I always had faith to believe I should be helped through with it. I have been wonderfully blessed by that Being who orders all things well. He has blessed me with health, with schools and some very kind friends. Thanks to his name for all his kindness to me; blessed and praised be his name, for his mercy endureth for ever."

The above account, although it has somewhat

the appearance of romance, was sent us by a person of undoubted veracity, who is personally acquainted with the family to which it relates. The benevolence of this young lady is an honor not only to her sex, but to human nature, and shows that great things can be accomplished by prudence and perseverance.

A Receipt to Cure a bad Husband!—"A decent country woman came one market day, and begged to speak with me. She told me with an air of secrecy, that her husband behaved unkindly to her, and sought the company of other women; and that knowing me to be a wise man, I could tell what would cure him. The case was so common, I thought to prescribe for it, without losing my reputation as a conjurer. 'The remedy is simple,' said I; 'always thank your husband with a smile.' The woman thanked me, dropped a curtesy, and went away. A few months after, she told me with great satisfaction, that I had cured her husband; and she begged my acceptance of two fowls in return. I was pleased with the success of my prescription, but refused the fee."

Beauty in women is like the flowers in spring; but virtue is like the stars in Heaven.

YOUTH'S DEPARTMENT.

JUVENILE EXPOSITOR...NO. 47.

Her ways are ways of pleasantness, and all her paths are peace.—Prov. iii. 17.

That wisdom which leads young people to seek the knowledge and love of God, and to walk in the way of practical piety, is the principal thing. The happiness it affords should lead them to diligence in seeking it. The thoughtless and dissipated discover no beauty, no loveliness in the way of piety; although its ways are ways of pleasantness, and its paths are peace. The practice of piety conduces to health of body, to peace of mind, to social comfort; it adds a loveliness, and gives a charm to all the comforts of life; it is attended with safe and comfortable hopes of heaven; it soothes the sorrows of sickness, pain and losses; it extracts the pain of death and banishes the dread of the grave; it presents the most just and lovely views of the excellencies of the divine character, the justice of his government, and felicity of his children. Those who walk in this way in the exercise of faith, prayer, and watchfulness, are enamored of its beauties. They can testify that "Religion never was designed to make our pleasures less." And can cheerfully sing,

Then let our songs abound,
And every tongue be dry,
We're marching through Immanuel's ground,
To fairer worlds on high.

How different are the views and feelings of such as have no spirit of piety to relish the enjoyments of grace and the prospects of glory! They have eyes, but behold not the beauties of the scene around them. This may be illustrated by the following historical incident.

A number of young gentlemen a few years since, went from Boston, or its vicinity, on an excursion to the eastward as far as Fenobee river—one of the number had no taste for rural pleasures, and could enjoy nothing out of the fashionable circles and amusements of the city. The beauties of creation had no charms for him, and every scene wore to him an aspect of loneliness and melancholy. Most of the company, however, were alive to the loveliness and variety of nature.

As they sailed up the river, they were delighted with the prospects, and sketching the most striking objects around them. On one side they were admiring the rising hills and extensive woodland scene, on the other, the improvements of cultivation and various products of the soil. On going ashore, they pursued their way from one village to another, until they had passed a considerable distance above Indian-town. The different kinds of timber, shrubs, flowers, fruits, and vegetables were examined, and many specimens were collected. Nor had the variety of rocks, stones, soils and minerals been unnoticed by them. The meanderings of the river and streams, the water falls, the gently sloping banks, the high bluffs and abrupt precipices. The modes of culture and building, the habits and manners of the settlers were regarded with discrimination. The labor and fatigue of the journey were lost in the gratification of the mind. On their return they had acquired a little fund for speculation and improvement.—Their friends at home shared their pleasures by examining the specimens of the vegetables, minerals, fish, birds, reptiles and sketches of the most striking scenery. While these were delighted and imparting pleasure, the other was groaning with fatigue and sighing with regret. You will easily apply it.

THE SCRIPTURES.

When we study the writings of men, it is well, if, after much pains and labor, we find some few particles of truth amongst a great deal of error. When we read the scriptures, all we meet with is truth. In the former case we are like the Africans on the Dust Coast, of whom it is said, that they dig pits nigh the water falls with incredible pains and industry, wash off the sand, till they spy out at the bottom two or three shining grains of the metal that pays them only as laborers. In the latter, we work in a mine sufficient to enrich ourselves and all about us.

Reflection.—"There is a God." The plants of the valley, and the cedars of the mountain proclaim him; the insect hums his praise, the elephant salutes him with the rising day; the birds warble his praise among the foliage; the lightning announces his power; and the ocean declares his immensity. Man alone has said, "there is no God."—Chataubriand.

By reading we enjoy the dead; by conversation, the living; and by contemplation, ourselves. Reading enriches the memory; conversation polishes the wit; and contemplation improves the judgment. Of these, reading is the most important, which furnishes both the other.

He who never changed any of his opinions never corrected any of his mistakes; and he who was never wise enough to find mistakes in himself, will not be charitable enough to excuse them in others.